1: Nimuendaju E-5 (1929-1936) 1946 SO8 Timbira SO8

302 114 765 Further, it is necessary to correct some errors that have crept into the literature concerning Timbira hairdressing. Notwithstanding assertions by Kissenberth and Snethlage,[288] who oddly agree on this, the Canella never cut their hair in mourning; the exact contrary holds, as demonstrated in plate 7, *b*. Moreover, as proved by dozens of my pictures, women and children dress the hair in exactly the same fashion as the men; Snethlage thus errs in declaring that they merely comb their hair away from the face or cut it above the forehead. Oil paintings by the Dutch artist Eckhout which are in the National Museum of Copenhagen suggest that the Otahukayana of Rio Grande do Norte also wore the hair furrow in the seventeenth century. (See pl. 21.) [301] The occipital hair of the Timbira is never braided into a pigtail; a little grass fanlike ornament (hivakúi) (pl. 20, *b*) merely serves to ligature the bunch of occipital hair. A person with very long hair may gather it together, lay the tip up on the back of the head, and secure it there with string. However, this custom—like the use of the hivakúi—is peculiar to men about to engage in a particularly difficult undertaking—formerly, above all when going to battle; and as soon as anyone is seen indulging in the practice he is immediately questioned by everybody as to his plans.

302 462 177 No man's hair is cut by another. The task devolves primarily on his mother, his sisters, female cousins and nieces; his wife may tend to the matter provided it is not a ceremonial cut at the close of a period of mourning or seclusion. Because of this rule men who have been away for a long time have the furrow completely obliterated by the new growth of hair. On their begging trips, however, they usually fall into the hands of some civilized barber who spoils their coiffure for the period of several months.

302 No attention is paid to the clipped hair, which they either allow to lie about or throw on the garbage, for the Eastern Timbira and the Apinayé do not share the widespread Indian belief that fragments severed from the body can be used in sorcery. On the other hand, the Rąmkô'kamekra believe that a person who has secured [832] another's hair from the temples thereby is certain of being loved by him or her, for which reason such hair is sometimes clipped clandestinely. The hair cut from women's occiputs at certain festivals is united in a long bundle and hung on a tree in front of the village, whence I was able to carry it off at will. Several times I received the present of a neck-and-forehead ornament consisting of hair tufts mounted brushlike in feather quills or small bamboo tubes.

[804] 303 177 321 The Canella have double combs (koiké) composed of little rods (pl. 20, *a*), but today they serve only ceremonial purposes; a norm based on the length of the rods is used in the manufacturing. For practical purposes these combs have been superseded by those of European and Neobrazilian make, but several men, for example, chief Ropką', are themselves able to produce such modern combs out of horn, and these prove far more durable than the purchased articles, which very soon lose their tines in the thick Indian hair.

302 303 The people pay a fair amount of attention to their hair. They wash it while bathing by rubbing it between the palms of their hands, and oil it with the oleaginous juice of chewed babassu seeds, which is spat into their hands and then rubbed on the hair. The very greasy beetle larvae that live within the seeds are crushed between the palms and then also used for oiling the hair. Head lice (ikó) occur, especially among children, but have long ceased to be general. I am positive that a considerable number of adults lack them. Anyone becoming aware of lice has his wife or 562 some kinswoman look for them; this person puts them on the palm of her hands.

[288] Kissenberth, Bei den Canella-Indianern, 48. Snethlage, Nordostbras. Ind., 148.

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PAINTING OUTFIT

1: Nimuendajú E-5 (1929-1936) 1946 SCS Timbira SCS

Ir Nimuendajú E-5 (1929-1936) 1946 SOS Timbira SOS

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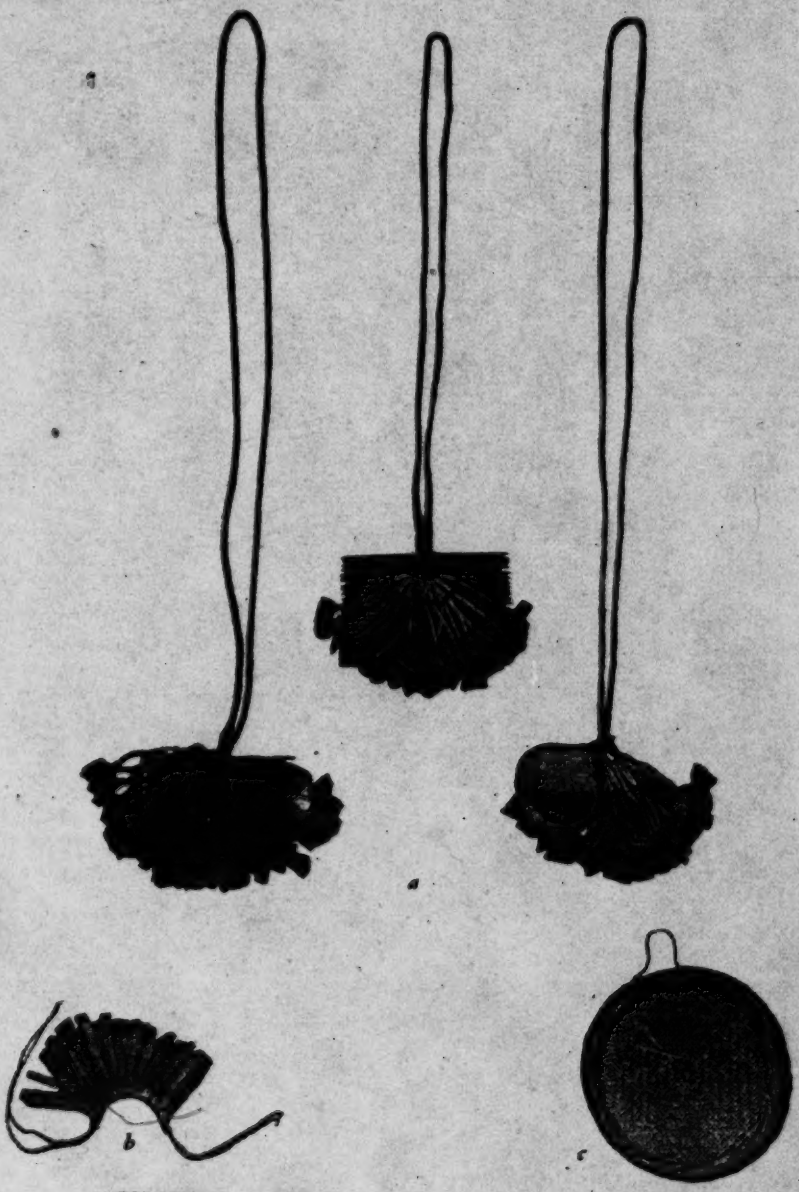

ROD COMBS AND PIGMENT BOWL; HEAD ORNAMENT; STRAINER

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Jz Nimuendajú E-5 (1929-1936) 1946 SCG Timbira SCG

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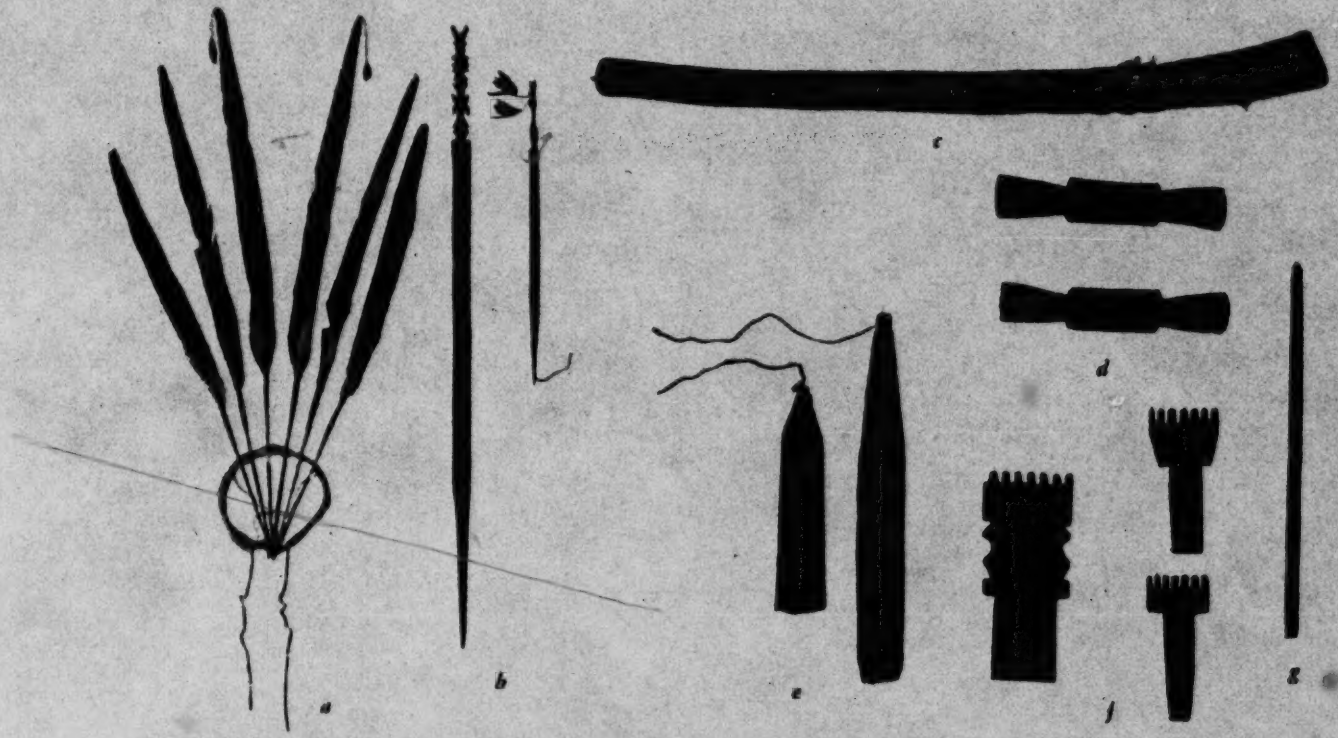

OCCIPITAL ORNAMENT; SCRATCHING STICKS; CEREMONIAL CLUB; MINIATURE PARARE LOGS; BULL-ROARERS; STAMP FOR DOTS; TALLY STICK